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WEEK BY WEEK

Mr. Bevin's Optimism

Probably Mr. Bevin is right in being optimistic, if only in a qualified way, about the results of the Moscow Conference. It is no use blinking the fact that the Foreign Ministers have a stupendous job on their hands. The reconstruction of Germany is nearly as difficult in miniature as the reconstruction of the world, and when the various interests and the conflicting points of view of the four Great Powers are remembered, not to mention the chaos that Germany is, it is to be expected that agreement is going to be a difficult task. This is cold comfort for the people suffering in Europe, particularly in Germany, and for that matter cold comfort for people everywhere dependent upon the rapid recovery of European economic life. But if it is cold comfort it at least holds out hope and something tangible for the future. Even to have the beginning of a European plan is something vitally important, and these beginnings have perhaps been established in Moscow.

The Chance for the Little Man

But need the essentials of European reconstruction wait upon agreement at the level of the four Great Powers? By essentials we mean enough food and sufficient living conditions for those going without in Germany and other countries. Land and industry exist everywhere in sufficient proportions to supply at least the elementary decencies of life. Life must go on even if international statesmen engaged in their peculiar task of international compromise must take a long time about it. It is to be hoped that Britain and America, for instance, will be able to reach some effective bi-zonal agreement in Germany that will make the lot of the Germans for whom they are responsible much happier than it is at the moment. Much, indeed everything, in the long run depends upon international agreement, but in spite of that the accumulated indomitable efforts of little people everywhere can do a great deal to mitigate the harshness of the times, if only the little people are provided with the opportunity. It must be believed that Britain and America have not exhausted every chance for making conditions in areas for which they are responsible much more prosperous than they really are. Reconstructing Germany in any permanent sense is going to be a long job; but the Germans whom Britain and America can reach can be made much happier than they are at the present.

Reconstruction?

In spite of all the troubles of a world, and particularly of a Europe, recovering from the staggering waste of a prolonged world war, there must be a great amount of creative effort going into the construction of the future. There is probably more application of labour for social ends now than in any period before the war. The results are not apparent now because the wastage and disruption have not been made good yet, but since most people are working the work goes

on and the time must come when the social construction of labour will produce the goods. Apart too from the high-light international conferences, there are many conferences of one sort and another taking place in Europe and elsewhere, all designed to bring about recovery. It would be a too pessimistic view altogether of human capacity working on this level to assume that it is impotent to overcome difficulties. It is probable too that the quality of thought and activity going into—particularly—European reconstruction is on a much higher level than anything before the war. In pre-war days Europe was corrupted by Nazi ideology in a way perhaps yet to be understood. The forces of civilisation, in spite of all difficulties have been released in Europe. They will bring their own reward.

The Hitler-Mussolini Revelations

The revelations about the characters of Hitler and Mussolini are probably not yet complete, but enough have been made to cause a pretty black question mark to be written against the decade that preceded World War II. Both men appear to have been nothing much more than second-class gangsters with a flair for operating in politics and a gift for a certain kind of oratory. They were both altogether meretricious figures with not one single spark of real nobility about them. Yet at least for a decade (in the case of Mussolini longer) they dominated Europe, and at the end of the period the fate of the world was in their hands, and the world listened to them, almost literally, with bated breath. The question mark will cause a grand moral inquiry some day, meanwhile certain obvious facts stand out. There must have been some responsible men who knew full well what tinsel figures these men were. Why did they not speak out? There was not a German or an Italian of any standing who dared reveal all he knew about them. And, on the whole, Catholicism comes out pretty badly from it. Did the Vatican not know the real character of Mussolini? There are occasions when the acceptance by Catholicism of political shadiness causes a shudder. If the Vatican had dared to risk much it could have finished off Mussolini almost at any point in his career. The world would have been saved much misery.

A Moral Force and Pacifism

Another fact perhaps is even more grim and causes more speculation. How were these men able to impose upon Europe? The answer must be, just because they were such revolting amoral characters, without the least quiver of conscience or even sensitivity about sending a world to the doom of war. In this respect they were on the exact moral level of the monsters who had charge of the concentration camps. The rest of Europe was comparatively civilised; it loathed war; the attitude of Britain might very well be represented by that of Chamberlain; war was so morally terrible

that everything should be tried rather than resort to it. The two dictators dominated Europe and nearly destroyed it just because they were prepared to go to war and no one else was. There is a moral here somewhere, and it is not on the surface. Most certainly, orthodox pacifism has to question itself. It came very near to accepting Hitler and Mussolini in order to justify itself. Other people did too, of course, but in the last resort they could oppose. It would be useful to know what defences pacifism has against such a calculated, amoral use of force by two such utterly contemptible figures.

A CLOSING ADDRESS

[Delivered by the Rev. A. H. Lewis, of High Street Church, Shrewsbury, at the end of the meetings on Friday, April 18. Reported in part.]

*"This man is freed from servile bands
Of hope to rise, or fear to fall."*

I DO NOT know whether Sir Henry Wotton felt that he had achieved any considerable measure of the spiritual stability and poise that he describes in his *Character of a Happy Life*. But we may suppose that a man who had discovered so much of the secret of inward peace must have discovered it in his own experience.

We do know that his days were filled with matters that are usually thought to make tranquillity of spirit difficult or impossible. He was familiar with poverty and frustration; his professional success or failure as a diplomat lay very largely in the arbitrary hands of princes, politicians and ambitious rivals; that he was obliged to refuse two great prizes, the Madrid and Paris embassies, because of his lack of private means; that once at least he narrowly escaped arrest for conspiracy, and that he was subject to the constant risks of a time of dynastic upheaval and savage manners. In short, if there was ever a man who might have supposed that a person's happiness depended on good fortune and favourable conditions that man was Henry Wotton; yet he discovered that the secret of inward peace must be found in independence of the power of circumstances.

He knew, like Kipling, that assured quietude of mind is impossible unless one

"Can meet with Triumph and Disaster

And treat those two impostors just the same";

but he does not tell us any more than Kipling did how such independence of spirit can be found: he does not even tell us whether it is mainly the gift of nature or of nurture, of our heredity or our training; but *born or taught* we must possess a certain sovereignty of soul over circumstance, or prince or populace, success or failure, will have the power to mar our peace.

It is our lot to live in times of great insecurity and unrest. Dr. Pangloss would have difficulty in convincing us today that this is the best of all possible worlds. We know it could be much better, and that among the major causes of its insecurity are the inordinate hopes and fears of men. The fears of the panic-stricken are more dangerous than the hopes of the ambitious. Wars are made only by those who regard outward conditions as all-important.

One of Man's greatest tasks in this age is to discover a remedy for the inflamed and fear-provoking conditions in his world, to dissuade men and nations from precipitate and reckless conduct which imperils the very existence of civilisation. But this is not all Man's task. At the same time, while he is trying to create better mutual understanding and avert hostility, he must be saved from a certain externality of outlook: a certain dependence on external events: a defeatism in which he becomes the slave of his environment. He has no true freedom as long as the state of his mind is simply the product of his circumstances.

Some of us perhaps are greatly interested in modern examples of art, poetry and music. In their more puzzling forms, these works are often defended as the art, poetry and music of despair, as though when an artist finds the world in disorder his own work must have a chaotic form to match. Surely that is representationalism carried to an extreme. When any of us are inclined to pity ourselves for having to live at such a time, it is well to recall that others before us found living difficult, and that they were not so fully "con-

formed to the world" that when the world gave way to disorder their minds proclaimed a sympathetic strike, and became chaotic to match! We may have little enough power to make the world objectively a better place, but at least let us keep the right to rule our own spirit.

Of course, I do not mean that we can, or should, be indifferent to events. They are the field of our best enterprises, and the site of the City of God. But they must not be our lords.

Hopes and fears are not evil things. Hopes are the natural spur to effort and courage; fears are our natural protection against insidious dangers. To be *without* hopes and fears would be to endure a tedium of sapless jeopardy. But they must not be permitted to enslave us. The wise man will profit by them both, but he will not be misled by will-o'-the-wisps, or frightened by false fire.

We listen to the news on the radio, and we read the papers for tidings of the external world; but our minds should not be governed simply by what we hear or read. It is a danger that so many minds are, and thus become a prey to mass-suggestion and every form of regimentation.

How can we guard against this danger? Partly by remembering that when we submit to the power of circumstances, and surrender our autonomy of spirit, it is by our own act. We are not merely overcome by the superior force of our environment, we give ourselves up to its power. We may not be aware of what we do, but if we are observant of ourselves we shall recall afterwards that there was a sagging of our resolve, a failure of nerve, when we allowed events to overrule our spirit. With some degree of self-knowledge we shall be too honest to blame events for most of our despondency—that is if we believe in the soul's autonomy. I do. I believe that the mind is its own place; that nothing can separate us from the love of God, and that all is never lost.

Such a faith is not, of course, a purely Christian grace. It is triumphant in the declaration of Socrates that no evil can befall the just man either in life or death. Perhaps if we fully understood the meaning of Buddhism we should understand its noble path not as a refusal to entertain desire, but as a refusal to accept a position of subjection to the external world. We cannot contract out of life's conditions, in which natural hope and natural fear have a proper part, but we can refuse to these things the right to make or mar our peace. Some such refusal may have enabled Paul to say, "We are pressed on every side yet not straitened; perplexed yet not unto despair; smitten down yet not destroyed" . . . though our outward man is decaying yet our inward man is renewed day by day.

The late Dr. Rendel Harris used to point out that there is a beautiful word for this fine quality, *Ataraxia*, the state in which the mind is not thrown into disorder. As he remarked, both the Epicureans and the Stoics, some of whom Paul met at Athens, regarded *Ataraxia* as their aim. They sought to attain it by different methods, but they were alike in seeking it. Perhaps Paul learnt something from those Greeks in return for what he taught them! The word indicates the state of those who are able to fulfil the injunction, "Let not your heart be troubled". The author of the Fourth Gospel knew about it too: his work is full of the praise of *Ataraxia*, though he does not use the word.

Now, if we regard *Ataraxia* as essentially an article of faith, as consisting, say, of the assumption that all is never lost, we shall be wise if we regard it as faith voluntarily and freely adopted, for what it is, not as depending on some other fact, judgment or conviction. Regard it, if you will, as a working postulate of life, adopted because we need it; but do not try to make it more secure by hanging it on to some external guarantee. If we re-hang pictures at this season of the year, it is well to remember that their security depends on both the tensile strength of the cord and the stability of the nail or picture-moulding. Similarly, if we hang our faith on something outside itself, it may seem more secure, but in fact it is doubly likely to give way, because it will depend on a system of inference *and* on some supposition or other belief. Such a faith which depends on support external to itself is not doubly assured but doubly hazardous. We do not need to wait for inward peace until we have learnt the Indian Rope Trick.

Here we of the undogmatic faith have a great advantage in that we have not accustomed ourselves to faith by remote

control. Such faith as we have—and it is enough—is valued for what it is, not because of some intricate process of external suspension. We have no monopoly in such faith; but we have it as our proper resource, whether we were “born or taught” to value it, whether we obtained it at a great price, or were born free.

MR. PEPYS AT THE GENERAL ASSEMBLY

(Concluded from last week.)

April 17. Upp and to a service of the Lord's Supper at Gordon Square, taken by parson Garrard, and we do again observe the newer order of service which parson Lismer Short did first devise. So to Conway Hall for the Essex Hall Lecture and our President do note how we do specially delight to have one of our own laity to address us, to wit, Professor Stratton, who will discourse of “An Aspect of Truth”; and he to begin with the truths of science and do expound the revealing of ever new truths astronomical, from Kepler and Isaac Newton until now, when all things material do appear to dissolve and vanish into the world of ideas and symbols. And from this he do show other aspects of truth, as of beauty in the arts, and of morals in religion, which should hold an equal value for us. All his reasoning and exposition very clear with some quoting of sayings by learned men of the past, and we shall anon take pleasure and instruction to read the discourse in a booke, which we may have as we go out.

And to close, our thanks offered by Mistress Baily of Hampstead, who is indeed most fitted to do so, she being herself a learned doctor of science and did aforetime lecture at a She-college of Cambridge.

After our dinner, come some meetings apart, for the parsons and the League of Women, but for us men nothing, seeing that our League did wholly fail to take the place set for them, so I to refresh my soul after so many discourses, with the great show of tapestries which the French did lend us for our museum of Kensington, being a craft in which they did mightily excel for many centuries.

Next, after some tea, to the meeting of our Historical Society, where the Doctor McLachlan do tell us of one Dixon, on whom he did bestow much research and scholarship. And to end the day, we do renew the Conversatione, which we did forego through the warre years, and all to the Conway Hall, where a stop of weighty discourse, and only light talke, with a musique of strings which do but serve to increase it; and here Mr. Bartram do assume his old office of Loud Speaker to announce the guests, and anon he do blow on a whistle, as if we were a company of Scout boys, and do admonish us what we must do to get some refreshment in due time, for which we do fall to kewing, as for so much else in these days. But by reason of being busied with much talke, I did come to it over late, and do find all gone, save two small pasties which doubtless did escape notice, so must again practise austerity. So home to bed, very content with the day of varied matters, and not to sit all the day at meetings, which do become a weariness of the spirit.

April 18. Upp and to the Hall to confer on our own congregations and their affairs, which for this year do replace our custom to range overseas at this time. To preside parson Cottier who do call on parson Carter to speak of Policy and Progress, and he do show how the Council, seeing its Committees cumbered with much present businesse, did set up a new Committee for Policy, which should take thought for the future and devise ways to carry out the advices of the Commission, but do not of itself take action on them; which Committee do in turn propose the like method to the District Associations, and perchance in the end to each several congregation. And by reason of the scarcitie of parsons, we must bring together nearby chapells with a strong one to care for them, like a mother hen with her chicks under her wing.

Next, parson Cheetham of Stand do tell of the Forward Movement, and how our cause, like our nation, must aim for “Full Employment”, but not for a “Five-day Week”. After him a good discussion, with Mr. Vaughan Lewis and Professor Tarrant to lead off for the laity, and then many others of both kinds; and last come the President to summe it up, and then do give our thanks to Mr. Secretary Rowe for his great skill in ordering the meetings aright. Then to a close with a

discourse of parson Lewis of Salop, on a line of the hymn we did sing at the beginning.

So we out and to go our ways, heartened and uplifted by so much good fellowship and discourse; and it is very observable that after many weeks of horrid foul weather, the sun did this week shine all day long for the first time, which I take for a parable of the renewing of our cause, so that we may say, with Shakespeare:—

“Now is the winter of our discontent

Made glorious by the summer sun. . . .”

of promise for new life and warmth after all the triall and affliction of the past years.

A NEW HIBBERT HOUSE AT ISMAILIA

By Griffith J. Sparham

THE LATEST Hibbert House to come into being is Hibbert House, Ismailia. Ismailia is a canal town, situated midway between Port Said and Port Fuad, on the Mediterranean, and Suez and Port Tewfik, on the Red Sea. It lies along the so-called Sweet, or Fresh, Water Canal, which runs east and west, at right angles to the Suez Canal, the water of which is of course salt. The eastern end of Ismailia is thus terminated by the Suez Canal, beyond which, right up into Palestine, two hundred miles away, stretches the tawny waste of the Sinai Desert.

Ismailia is a strategic point. And though, except in the west, it is surrounded by deserts, it is not itself in the desert, which, now that Alexandria and Cairo have been evacuated, is important from the point of view of welfare. With the closing of the two great Egyptian cities to troops, the only towns in Egypt (and one might add, for the moment, Palestine) available to the ordinary soldier, airman, or sailor on leave are Ismailia and Port Said.

Thus the new Hibbert House is well placed and should meet a need from the welfare view-point, and since Port Said is, as its name implies, a port, from the welfare angle there is much to be said for developing Ismailia. Also, though it does not and cannot offer the glamour of cinemas, shops, streets, crowds, afforded by Alexandria and Cairo, it is a pleasant little place, with its lake, woods and public gardens, gleaming in the sunshine, over against the vast, yellow surround of desert sand. The new Hibbert House, in effect, therefore, does something to take the place of the large, original Houses, now no more, in Cairo and Alexandria. And like Ismailia itself, it is not unpleasant. Imagine a bungalow of fairly ample proportions, facing east, with a tiled double roof, verandas on north, east and south sides, standing over a roomy basement, at a corner where two streets meet, in the western suburbs of Ismailia, and you have part of the picture. Fill it in with a garden of about an acre, approximately square, comprising a lawn shaded by mango trees and magnolia, bordered by a hedge of bougainvillea and beds of cannas, geraniums and phlox, including in its south-west corner a one-storey annexe containing three rooms; the whole entered through a garden door and a tiled path under a pergola of honeysuckle, and you have the rest. Except this, that from the northern veranda there is an open prospect of the Sweet Water Canal with its white-sailed feluccas, tugs and barges; and from the southern, across the garden, a view over Lake Timsah, which is very beautiful—a sheet of silver in the early morning; Mediterranean blue after midday; and bright with lighted ships by night, against a sable background, under a sub-tropical moon or stars.

Exactly what the work of the Ismailia House will prove to be remains to be seen. A few factors, however, begin to stand out already. First of all, we shall find in it a new headquarters. This is an essential element, as long as the present Middle East scene holds together, and our work goes on. But added to that, what? We are assured by the Army that the urgent need is for hostel accommodation; and one may well believe that, considering the repeated requests we get from Service men and married Service couples. Whether we shall find also, in some degree, that the new House involves us in club work we shall know in due course. At the moment it seems otherwise. It is curious how often the Army, or circumstance, or whatever it is that has shaped our ends, has almost forced us into hostel operations. It was so in the beginning. It is now.

I hope, however, that the new House will be that and more. It is my intention, at any rate, that it shall be a religious, or spiritual, centre. Primarily for our own people. I am very keen it should be that. Unitarians in the Forces have never been numerous enough in any Command to claim the appointment of a commissioned Army, or Air Force, chaplain; therefore they have never had a commissioned minister of their own faith, either at home or in the Middle East. In the latter sphere, however, Hibbert Houses have done at least something. During the war, Mr. Bone and I were recognised as uncommissioned, officiating chaplains for Unitarians. And I am still so recognised. Apart from Hibbert Houses there would have been no Unitarian minister, let alone ministers, in the Middle East at all. Hibbert Houses have also provided chapels where Liberal Christian services were held in many areas. Where our people have wished to attend worship of their own kind, Hibbert Houses have supplied the place. Again, in the Middle East, as elsewhere, the Methodists have their Wesley Houses, the Salvationists their Red Shield clubs and hostels, the Scottish Presbyterians their Church of Scotland Huts, in which they find just the atmosphere that links them up once more with their best traditions. Apart from Hibbert Houses, our people would never have had that contact. Hibbert Houses, however, with greater or less efficiency, have filled that gap. My hope is, therefore, that Hibbert House, Ismailia, will be regarded as their home, and I as their minister, by all our people who chance to be in the Canal Zone. It is gratifying that this is beginning to be the case. We have a little group, part of which is Unitarian, and part of which consists of young folk who liked the services formerly conducted in our Cairo chapel, which we have followed up by moving to Ismailia. Two of this group are spending their leave with us at the time of writing. Others have already done so. Others come in from time to time. I hope this group will grow. In the larger sense, too, I am glad to say that at Ismailia we are becoming recognised as a religious centre. The R.A.F. Chaplains' Department has asked us, and we have agreed, to allow it to hold the Free Church Moral Leadership courses at the Ismailia House. The courses will be held monthly. We shall supply the hospitality. The lectures, discussions, prayers will be conducted in our lounge, chapel, verandas, garden or elsewhere. The course is a very good one. It is non-sectarian, and on broad practical lines. It is in this way that young people are brought together in the right atmosphere, especially when such places as a Hibbert House exist to give the necessary facilities; and incidentally, it is thus that misapprehensions about ourselves are broken down.

So I should be glad if those of our people in the United Kingdom who have friends or relatives in the Forces out here would tell them about our House at Ismailia, and ask them to contact us there. Or if they have any who are coming out, I should be glad if they would do the same. In any case, I should be obliged if they would let me know where their friends are.

The Hon. Treasurer of Hibbert Houses is Mr. Herbert Gimson, 46 Ladbroke Square, London, W.11, who will be glad to receive subscriptions.

ANSWERS TO QUESTIONS

By M. Phillips Price, M.P.

[Mr. Phillips Price answers certain questions addressed to him as a result of his paper read at the Annual Meeting of the Union for Social Service at the General Assembly Annual Meetings.]

1. *Is the Russian Church accepting the State and subordinating itself to it?*

The Russian Orthodox Church is, in my opinion, today in a much stronger position than it has been at any time since the reign of Peter the Great. Before his reign the Tsar and the Patriarch were supreme in their own spheres—the former the temporal head, the latter the conscience of the State. This delicate balance of power lasted for centuries and was only occasionally upset by such headstrong Patriarchs like Nikon. Peter the Great completely upset the balance. He enslaved the Church and made it a tool of the State. He abolished the Patriarch and set up as the governing authority the Holy Synod, appointed by himself and alone responsible to him. The troubles of the Church during the October Revolution

were largely due to the fact that the Church was so tied to the old régime that it came into discredit automatically. The present situation is with some differences really a reversion to that of the pre-Petrine era. The Patriarchate is restored and the Holy Synod can discuss the affairs of the Church freely. Before the Revolution the Church could not discuss anything not sanctioned by the Tsar. It is true, the Soviet Government, through the Commissariat for Religion, has a right to be present at all sessions of the Holy Synod and exercises considerable control through being the principal source of finance, although the Church has some finances of its own through public subscriptions and donations. The leaders of the Church in Russia today accept the situation and seem satisfied, for the Government has not only restored many churches and handed them back to the Church, but has now sanctioned the opening of eleven training colleges for priests and three Higher Ecclesiastical Academies.

2. *Did our intervention have as much to do with the brutalities of the Civil War as Marxism?*

Yes; no doubt our intervention on the side of the counter-revolution in the Civil War made the struggle much more bitter and prolonged than it would otherwise have been.

3. *Why does Communism have some appeal in America and Britain and not Nazism?*

Because Communism, though quite strange to our ideas of personal liberty, has the definite attraction of advocating economic equality and is superior to Nazism in that it opposes racial intolerance and discrimination. Anti-Semitism, for instance, is a penal offence in Russia today.

4. *When men have freedom how can you ensure that they should use it rightly?*

You cannot ensure against anything in human affairs, for we are very far from being super-men.

5. *Does not a belief in God demand organised religion?*

It is a matter of personal taste. Some people do not seem to need organised religion. I know of several like this, and yet I am sure they have a deep belief in Divine Wisdom and in Man's Destiny. I should say that the most outstanding personality of this kind in our era has been Leo Tolstoy. The very idea of an organised Church seemed abhorrent to him. Yet in another sense he was deeply religious. Personally I feel that advantage comes in common worship "when two or three are gathered together".

DR. RATTRAY ON THE INCARNATION

TWO LECTURES on "Incarnation" and "Atonement" respectively were given by the Rev. R. F. Rattray, M.A., Ph.D., at Newcastle-upon-Tyne on the Tuesday and Wednesday before Easter. The attendance was affected by prevalent illness consequent on the prolonged bad weather, the Rev. Herbert Barnes being among the compulsory absences. There was, however, a proportion of "strangers" in the deeply interested audience each evening.

In introducing his subjects, Dr. Rattray said that the present world crisis was a fundamentally religious one, and the churches stood for a great reality to which the public had not given adequate attention. The churches, as a whole, however, had not adapted their traditional doctrines to the body of modern knowledge, the Unitarians being the only organised body of religious people who were avowedly free to follow the truth wherever it might lead them.

Of the orthodox doctrine of Incarnation, Dr. Rattray said that it only remained credible so long as the earth was thought to be the centre of a small universe, designed for human use. Was it conceivable, he asked, that the God of the universe, as we now know it, could be incarnate in human form? What was the spirit and what was the life of the spirit? Was it a kind of force that could be, in a mechanical sort of way, incarnated in a human body. He regarded the spirit as that experience by which we assessed all other experiences, and the real life of the spirit was not subject to space and time. By two modern instances—that of the doctor who sacrificed limbs and eventually life in investigating the curative possibilities of X-rays, and Robert Louis Stevenson, prostrate and in a darkened room, writing *A Child's Garden of Verses*—he illustrated the view of true incarnation as a triumph of spirit over the flesh. We could thus accept the incarnation in Jesus "in so far as we find that the Holy Spirit was incarnated in him, in the tracking and practice of spiritual principles that

every one of us can verify for himself or herself". "As we view it," said Dr. Rattray, "orthodox Christianity keeps people away from Christ and from the Christian church by treating him as belonging to another order of being from that of our humanity. . . . In every human being there is divinity. God is living now, and the Incarnation takes place when you and I become pure in heart and produce the fruits of the spirit."

In his second lecture Dr. Rattray, referring to the practice of human sacrifice, said that there had been a belief in some connection between the life of the victim and that of the whole people; so that they could propitiate a cruel world, and his pains could immunise and ransom the rest. The idea of vicarious sacrifice was further developed, in stages, by the substitution of animals for human victims, by the Jews' conception of themselves as suffering servants of Yahweh, believing that the spirit in which they suffered would be the mark of their eminence and by the linking of this "suffering servant" idea with Messianic expectations. When the early Christians had to readjust their beliefs various theories of atonement were developed. Many orthodox Christians were not now happy in the substitution theory, preferring to think that God had demonstrated his willingness to suffer in order to help his chosen community. Even this, however, limited the benefits of atonement to professed Christians. What could this mean to the great world of today? Could the urgent need for a united world be satisfied in terms of orthodox Christianity, saying to the rest of the world "We alone have the truth"? "The life of every one of us is bound up with the lives of other people. Vicarious sacrifice is not limited to one person but is diffused through all humanity," Dr. Rattray affirmed. All in their varying degrees were capable of vicarious sacrifice and atonement for others. This was the critical issue for Christianity, and the truly Christian attitude was "If there is to be suffering, let me take part in it".

"THE COUNTRYMAN"

THE current twenty-first birthday number of *The Countryman* contains an interesting farewell commentary from the pen of its veteran founder-editor, J. W. Robertson Scott, whose book on rural life, *England's Green and Pleasant Land*, appears this month as a "Penguin". Brought up in a Quaker atmosphere, he does not share the pessimism now prevalent in certain quarters. This, he contends, is a substitute for hard thinking. He quotes a letter which he lately addressed to a cleric who "had made to me the too familiar moan", declaring his conviction that "life in general was never at a higher level . . . a large proportion of our people is bent on doing its best". He goes on to suggest the possibility that Church and Nonconformity may find themselves superseded by "other agencies" for spiritual enlightenment. His concluding words are worthy of quotation—"I leave my editorial chair as young in spirit and in hope and faith for the world in its unending struggle as when I started the review. Man has a very long way to go yet to reach even what is within our comprehension of his possibilities."

CORRESPONDENCE

A NEW INTERPRETATION?

Sir.—Mr. Vaughan has deliberately evaded my challenge, and gone off at a tangent into that cheapest of all methods of criticism—the vague assertion, unsupported by a single specific example, that the editorial portions of the *Golden Treasury* are "outdated by advances in biblical research". Let me bring him back to the point, which is that for Mr. Graves or any one else to hazard the guess that "Thus saith the Lord" originally appeared before "I am the resurrection and the life" makes absolute nonsense of Mary's reply to the question of Jesus, "Believest thou this?" (see John XI, 25-27); it also ignores the plain fact that the Johannine Christ repeatedly claims to possess the divinely-given power of conferring eternal life upon those who believe in Him (VI, 39, X, 26-28, XVII, 2, etc.). Whether it appeals to us or not, this without question is the consistent teaching of the Fourth Gospel: the "new interpretation" of John XI is not biblical scholarship but, I repeat, irresponsible guesswork.—Yours,
Mortimer Rowe.
London.

Sir.—Mr. Vaughan, instead of justifying his amazing commendation of Robert Graves' unwarranted interpolation in the Fourth Gospel, now hammers that in the *Golden Treasury* of the Bible "time opinion" is mixed up with "the immortal text of the Scriptures". True, all science, including biblical criticism, being the product of mortals, lacks infallibility; but so, for the same reason, does the text of scripture itself, whether in the original language or not. Hence in the volume named above texts were occasionally corrected on good

grounds. "Immortal" as an epithet for any text—ancient or modern—is singularly incongruous.

Most scholars now regard the author of the Fourth Gospel as a mystic and philosopher, comparatively disinterested in the details of history, who has given us a valuable interpretation of the person and work of Christ. Dr. Dodd is no exception, and neither esteems the N. T. text as sacrosanct, nor the assured results of N. T. criticism as of no moment. This is not the place to discuss his view of the gospels as "religious documents, revealing the Word of the Transcendent God", or his doctrine of the "Kerugma" in the early church. To have introduced such doctrinal discussion into the *Golden Treasury* would have defeated the end the Editor had in view. The brief introductions provided, however, have won the encomiums of scholars as well as of those to whom they were primarily addressed. They rest upon a consensus of authoritative opinion not yet, as Mr. Vaughan assumes, out of date.

King Jesus is undoubtedly a readable book; granted. So is *Robinson Crusoe*, and many another clever piece of fiction inspired by the life and labours of an historical person. "Biography" it is not, nor, except in loose sense, can any Life of Christ be written, since the materials for it do not exist, grateful as we must be for the precious memorials of the sayings, acts, and spirit of the Man of Nazareth, which thanks to Dr. Rowe, are presented in an attractive form, introduced and to some extent elucidated, by the prefaces to the books of the N. T. in the *Golden Treasury of the Bible*.—Yours,
H. McLachlan.
Liverpool.

SEEING AND BELIEVING

Sir,—I was interested to read the observations of E. A. M., who has not as yet "taken the plunge". He may perhaps be interested to read the comments of one who took the plunge comparatively recently.

To love warmth and colour is natural. Unfortunately, however, the introduction of warmth and colour into worship by means of symbolism has its dangers—particularly the danger that a symbol may come to be esteemed for its own sake rather than as a means to an end. E. A. M. has indeed provided us with evidence of this danger.

To make use of a symbol because it represents a sincerely held belief is all very well; but to turn a blind eye to unacceptable elements in a doctrine because that doctrine happens to be represented by a cherished piece of symbolism is another matter. E. A. M., referring to the "sacred drama" of the orthodox Eucharist, says: "This drama is mixed up in practice with elements which we cannot accept, but they are accidental." I hope E. A. M. will not think me uncharitable if I suggest the possibility that his very love of the "sacred drama" and its symbolism may well explain his readiness to regard the unacceptable elements as accidental. To some of us who, rightly or wrongly, try to form a judgment free from any emotional influence which symbolism may exert, the unacceptable elements in the orthodox Eucharist are fundamental.—Yours,
Ben-Rhydding.
Ilkley.
H. G. Peters.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.
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NEWS REVIEW

Australia: Melbourne.—A signal event was celebrated in the church's history when the Rev. William Bottomley completed, on April 13, twenty-one years of devoted service to the cause of Unitarianism in Australia. Large gatherings attended the afternoon and evening services and many congratulatory messages were received from friends unable to be present. In an opening address, Mr. T. McLaughlin, chairman of the congregation, paid a tribute to Mr. Bottomley's successful ministry over such a long period. It was, he said, an indication of the qualities of his character and intellect, and of the worth of his message. Unitarianism was a religion intimately related to the life of the people, and Mr. Bottomley had made this clear in a vigorous and convincing manner. His many broadcast addresses, and the conducting of the A.R.C.'s Daily Devotional Service one day a week over a long period, had brought overwhelming testimony from listeners of the high regard in which Mr. Bottomley was held.

Mrs. J. C. Coulton followed in a notable address wherein she stressed the importance of spiritual foundations. Whilst man's economic life was based on necessity, the importance of which must not be overlooked, spiritual aims were also necessary for the development of worthwhile personality.

The broadcasting of the Unitarian Half-Hour followed (extended ten minutes by courtesy of 3XY) when Mr. Bottomley spoke on "The Wider Vision", maintaining the high standard of his weekly broadcast talks. . . . The beautiful renditions of musical items by the Metropolitan Male Choir of over 60 voices added to the spiritual harmony of the whole service.

One hundred people remained to join in the congregational tea following the afternoon service. As a small token of their high esteem, members presented to Mr. and Mrs. Bottomley two lounge chairs and an oil stove for their Seaford residence when they vacate the Manse to accommodate Rex and Mrs. Victor James and family on their arrival from England.

At the evening service, Mr. Bottomley spoke with his usual sincerity and forceful clarity on the subject: "Not the Dead, but the Living." He said it was the mission of Unitarians to emancipate man from the worship of the dead past. They must cease looking backwards and face the future with high courage, and with progressive principles of life and conduct. The singing of the choir was a delight.

These impressive services emphasised the vitality of the Unitarian movement in Melbourne. The church's sphere of influence continually extends through radio contacts. Recently a broadcast listener, the late Mr. Robert Raffan, left a bequest of over £3,000 to the Melbourne Unitarian Church for print, bookroom and library. This will extend the opportunities for the advancement of the Unitarian cause in Australia.

So that the minister may more fully exploit these opportunities the early arrival of the Rev. V. M. K. James is hoped for. The Melbourne congregation shares its minister's faith that "The Unitarian Church is the Church of Today and the Future".

Bath.—Following the tragic loss of the Rev. C. M. Wright, Trim Street are very fortunate in having the promise of another minister. Mr. H. D. Wiard, B.A., has accepted a unanimous invitation to come to Bath soon after leaving Manchester College, Oxford.

Derby.—Despite bad weather nearly 100 people were present at Friargate Chapel, Derby, at the Farewell Service of the Rev. J. Bright, on March 30. At a Social afterwards the Chapel chairman, Mr. H. Hargreaves, on behalf of the congregation, presented Mr. Bright with a copy of a Rembrandt and a cheque, and Mrs. M. N. Baily, President of Friargate Women's League, presented Mrs. Bright with some crown Derby china from the members of the Women's League. Good wishes were received from Nottingham and Loughborough.

CALENDAR

SUNDAY, MAY 4th

- ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
 ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
 ABERTYDWR, New St. Meeting House, 11 and 6, Supply.
 ACKINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
 ADNSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
 ALDRINGHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. VALLANCE.
 ANDRELL. (See Lytham St. Anne's.)
 ANTON-UNDER-LYTH, Richmond St., 6.30, Rev. C. P. SCOTT.
 BATH, Trim St. Chapel, Unitarian, 6.30, Supply.
 BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
 BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILHE.
 BESSLS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. MAGNUS RATHER.
 BILLINGSHURST, Free Ch. Ch., South St., 11.15, Mr. W. T. WILKINS.
 BIRKENHEAD, Un. Ch., Bebborough Rd., 3.30, Supply.
 BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
 BIRMINGHAM, Mosley Unitarian Church, Yardley Wood Road, 6.30, Mr. BIRSTON.
 BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. E. T. PEARCE.
 BLACKBURN, Unitarian Ch., St. Andrew Street, 6.30, Supply.
 BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. COLEMAN.
 BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. V. M. K. JAMES.
 BOLTON, Bank St., 10.30 and 6.30, —.
 BOLTON, Halliwell Rd., Free Ch., 10.45 and 6, Mr. IRWIN HODGSON.
 BOLTON, Unity Ch., Dene Rd., 10.30 and 6.30, Rev. I. L. TOWLEMAN.
 BOSTON (Lincoln), Spain Lane Unitarian Ch., 6.30, Rev. CHAS. STAFFORD.
 BUCKENHURST, Unitarian Ch., West Hill Rd., 11, Rev. Dr. G. K. BROWN.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
 BRADFORD, Broadway Av., 3.15, Mr. DUDLEY RICHARDS.
 BRIDGWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
 BRISTOL, Unitarian Church, 11 and 6.30, Rev. G. RANDELL JONES.
 BRISTOL, Christ Ch., Un., New Rd., 11 and 6.30, Rev. F. M. RYDE.
 BRISTOL, Lewis's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
 BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, —.
 BRISTOL, Unitarian Ch., Trifford St., 6, Rev. J. HORACE SMITH.
 BURY, Bank St., 11 and 6.30, Rev. J. W. MAY.
 BURY ST. EDMUND, Churchgate St. Chapel, 6.30, Mr. H. GORE.
 BURY, Hastings Rd., 11 and 6.30, Rev. J. W. DYER.
 CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STUBBS.
 CAMBRIDGE, The West Gate Un. Ch., 11 and 6.30, Rev. E. T. PETER.
 CAMBRIDGE, Un. Ch., Lane St., 2.30, Junior Church, 6.30, Rev. W. COOPER.
 CHESTER, Unitarian Ch., Howard Hill, 6.30, Mr. C. H. CARR.
 CHESTER, Republic Un. Ch., 11, Study Service, 6.30, Rev. BENJAMIN THOMAS.
 CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMS.
 CHESTER, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. BAKER.
 CHESTER, Chester, 10.30 and 6.30, Rev. E. G. GUY-BEARD.
 CHESTER, Priory St., 11.30 and (Sat.) 7, Dr. Rev. W. A. WHITTINGTON.
 CHESTER, South Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. E. W. BRY.
 COVENTRY, New Gate Meeting House, Highfield Rd., 11, Children's Church, 6.30, Supply.
 COVENTRY, Free Christian Church, Birch St., 6.30, Rev. GRACE MANNING.
 COVENTRY, Un. Ch., Henninge St., 11 and 6.30, Rev. C. H. ELLIOT.
 COVENTRY, Free Christian Ch., Dunsford Rd., 11, Rev. J. W. DUNN, 6.30, Rev. E. G. LEE.
 DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
 DENTON, Wilton St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Supply.
 DITCHLING, Old Meeting House, 10.45, —.
 DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. ALBERT SMITH.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
 DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDINBURGH, St. Mark's Ch., Castle Terrace, 11 & 6.30, Rev. W. TAVENER.
 EVESHAM, Oat St. Chapel, 11 and 6.30, Supply.
 EASTER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. W. R. CLARK-LEWIS.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
 GLASGOW, Ross St., Unitarian Ch., 6.30, Rev. ALEXANDER REID.
 GLASGOW, St. Vincent St., Unitarian Ch., 11, Rev. ALEXANDER REID.
 GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
 GLOUCESTER, Barton St. Ch., 6.30, Rev. B. L. GOLLAND.
 GODALMING, Meadow Chapel, 6.30, Rev. G. M. BEAMES.
 GUILDFORD, Ward Street Church, 11.15, Rev. R. LITMAN.
 HALE Chapel, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
 HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
 HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. GORDON DAVIES.
 HINDLEY, Presbyterian Ch., off Market St., 10.45, Mr. ISAAC BARROW, 3 and 6.30, Rev. J. B. TONKIN.
 HOLLYWOOD, Kingswood, 11, Rev. T. A. GORTON, 6.30, Rev. H. WAINOCK.
 HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
 HOWICK, Unitarian Free Church, 10.30 and 6.30, Supply.
 HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. J. POTTER.
 HULL, Park St. Church (Unitarian), 6.30, Rev. R. PHILIPSON.
 ILKESLEY, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
 IPSWICH, Unitarian Ch., Friars St., 11 and 6.30, Supply.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DRAKIN.
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
 KNOTSFORD, Brook St. Chapel, 11 and 6.30, Rev. S. MOSSOP.
 LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
 LEICESTER, Narborough Rd., 6.30, Rev. E. G. GREEN.
 LEICESTER, The Great Meeting, 11 and 6.30, Dr. HURN.
 LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPER.
 LETCHWORTH, Vassanta Hall, Getton Walk, 11, Mr. J. REECE WALKER.
 LEWIS, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
 LINCOLN, High St., Unitarian Ch., 6.30, Rev. P. N. TENDALL.
 LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
 LIVERPOOL, Bootle Free Church, 6.30, Mr. HILL WAREING.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURPHY.
 LIVERPOOL, Garscote Chapel, 10.45 and 6.30, Rev. DUNCAN STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. SHIRLEY SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE RIVERS.
 LONDON, Bell St., Edgar Rd., 6, Rev. WALTER M. LONG.
 LONDON, Blackfriars Mission and Stamford St. Ch., 6, Rev. A. LONG.
 LONDON, Brixton, Services at 5 Killick Av., S.W.2, 11, Rev. E. G. LEE.
 LONDON, Essex Ch., Notting Hill Gate, 11 and 3.30, Rev. J. BALLANTYNE, 6.30, Mr. D. GUNERY.
 LONDON, Forest Gate, Upton Lane, 6.15, Mr. J. WILSON.
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Dr. STEPHENS SPECKS.
 LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CANNELL.
 LONDON, Hampstead, Roslyn Hill, 11 and 6.30, Rev. G. E. HALL.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIFF.
 LONDON, Islington, Unity Church, Upper Street, Preston Hall, 7, Rev. JOHN HICKING.
 LONDON, Hild, High Rd., 6.30, Rev. G. J. G. GRIFF.
 LONDON, Kilburn, Unitarian Ch. Ch., Quax Rd., 11, Mr. VICTOR FOX.
 LONDON, Lewisham, Unitarian Church, High Street 11, Rev. JOHN HICKING.
 LONDON, Leytonstone, Lea Bridge Rd., Knatts Green, 6.30, Rev. T. L. JONES.
 LONDON, Mansfield St. Ch., Bedford Green, 6.30, Rev. J. W. DUNNELL.
 LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
 LONDON, Richmond Free Ch., Omond Rd., 11, Rev. EDITH KEY.
 LONDON, Ryl St., Kenish Town, 6.30, Rev. GORDON BURNLEY.
 LONDON, Stamford, Unitarian Ch., 11.30, Children's Church, 6.30, Rev. W. C. NEWMAN.
 LONDON, Thaxted Ch., 1 Garscote Pl., 11, —.
 LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER M. LONG.
 LONDON, White Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 2nd Sundays, May 4, Mr. REECE JONES.
 LONDON, Wood Green, Unity Church, Newham Rd., 6.30, Rev. F. HARRISON.
 LONDON, Woking, Service temporarily suspended.
 LYTHAM ST. ANNE (Lancashire), Un. Ch., Channing Rd., 11 and 6.30, Rev. HARRISON COOPER.
 MACKENZIE, King Edward St., 10.45 and 6.30, Rev. H. LEWIS SMITH.
 MANCHESTER, Unitarian Ch., Market Buildings, 6, Supply.
 MANCHESTER, Un. Ch., Chapel Lane, Backley, 11 and 6.30, Rev. FRANK THOMAS.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MCKINNON.
 MANCHESTER, Fallowfield, Deb Lane Chapel, 10.45 and 6.30, Supply.

MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.

MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45, Rev. GRAHAM SHORT, 6.30, Supply.

MANCHESTER, Mill St. Free Ch., Bradford, 6, Mr. R. S. SALT.

MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON CLARKE.

MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. E. BASIL SHORT.

MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.

MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Mr. G. EVANS.

MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.

MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.

MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.

MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.

MORECAMBE, see LANCASTER.

MORSTONHAMPTON, Cross Chapel, 3, Rev. C. G. TOONE.

MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Supply.

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.

NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNEY.

NEWPORT, Lo. W., Un. Ch., High St., 11 and 6.30, Rev. G. R. BUCKLEY.

NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.

NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MORRIS.

NORWICH, Octagon Ch., 11, Rev. L. MASON.

NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. C. G. BOLAM.

OLDHAM, Lord St. Ch., 10.45 and 6.30, Rev. KENNETH SHERRATT.

OXFORD, Manchester College Chapel, 11.30, Principal NICOL CROSS.

PADHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. JONES.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, —.

PLYMOUTH, Unit. Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.

POOLE, Unitarian Church, Hill St., 6.30, Rev. Dr. J. C. FLOWER.

PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. B. STURGES.

PRESTON, Unitarian Ch., Church St., 10.45 and 6.30, Rev. W. HAWORTH.

RINGWOLD, Hants., The Meeting House, 1st and 3rd Sundays, 11, Dr. J. CYRIL FLOWER. Other Sundays, 6.30.

ROCHDALE, Blackwater Street, 10.30 and 6, Rev. E. D. DAVIES.

ROTHERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. C. BARTLETT.

SALE, Atkinson Rd., 11, Supply.

SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMMELL.

SHEFFIELD, Unity Ch., Crookmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.

SHEFFIELD, Fulwood Old Chapel, 11, —.

SHEFFIELD (Astercliffe), 6.30, Mr. J. WOODHOUSE.

SHEFFIELD, Upper Chap., 11 and 6.30, Rev. G. S. WHITBY.

SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.

SHEWORTH, Old Meeting, High Street, 11 and 6.30, Rev. CONSTANCE HARRIS.

SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. H. J. ROSEINGTON.

SOUTHERN-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Rev. ARTHUR PEMOCK.

SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. MORRIS.

STALWORTH, Unitarian Ch., Canal St., 10.30 and 6.30, Rev. PRESTWICH ROWLING.

STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. JOHN KELLY.

STOCKTON-ON-TYNE, Wellington St., 6.30, Rev. A. J. MARTIN.

SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VENEY, 11, Free Christian Meeting House, Penarth, Rev. SIMON JONES.

SWINSON, Seaford Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH, 11, TAYNTON, Mary St. Church, 11 and 6.15, Rev. L. CHURCHILL.

TAYNTON, The Abbey Chapel, 6.30, Mrs. E. W. MARTIN.

TENNESSEE, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.

TONGHAM, Unitarian Church, 10.45 and 6, Rev. MAURICE JORDON.

TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.

TOWNSEND, Congreg. Unitarian Church, 3 and 6, Rev. ARTHUR THOMAS.

WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, —.

WARRINGTON, Caine St., 10 and 6.30, —.

WARRICK, High St. Ch., 6.30, Rev. GORDON COOPER.

WEST KINGS, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVENPORT.

WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KENNELL.

WOLVERHAMPTON, All Souls' Church, 6.30, Supply.

WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. STURGES.

YORK, St. Salvator's Chapel, 6.30, Rev. G. S. WOOD.

THE NATIONAL UNITARIAN FOLLOWERS provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., c/o Inquirer, 14 Gordon Square, London, W.C.1.

AUSTRALIA

ADLAIDE, Un. Christian Ch., Whitefield St., 11 and 7, Rev. ALLAN BROWN.

MELBOURNE, Un. Ch., Grey St., Eastern Hill, 11 & 7, Rev. W. BARNES ET.

PERTH, Unitarian Free Christian Fellowship. Monthly Services, O'Brien Building, William Street. Sec., Mrs. SUMMERS, 154 Seaboard Rd., Scotch Farm.

SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. CHAS. GUNN.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West and Simpson St., 11, Rev. ARNOLD GUNN.

TORONTO, First Unitarian Ch., Jarvis St., 11, Rev. W. P. JENKINS.

VANCOUVER, B.C., First Unitarian Ch., 1550 Tenth Avenue West, 11, Rev. ALPD. STERNOTTE.

NEW ZEALAND

AUCKLAND, Unitarian Ch., Ponsonby Rd., 11 and 7, Mr. K. THOMAS.

WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, 7, —.

SOUTH AFRICA

CAPETOWN, Hout Street, 11 and 7, Rev. D. S. LIVINGSTONE.

HIBBERT HOUSES



The following sums were received in January, February and March, 1947:—

Subscriptions under Covenant:—

	£	s.	d.	£	s.	d.
E. P. Beale	5	0	0			
Mrs. E. P. Beale	5	0	0			
Edward Bramley	3	0	0			
H. R. Bramley	1	1	0			
Miss L. Clay	3	0	0			
Mrs. T. A. Colfox	25	0	0			
S. E. Dealey	2	2	0			
Mrs. Dickin	13	0	0			
H. B. S. Gibbs	1	1	0			
C. H. Goodland	20	0	0			
Miss R. Nettlefold	10	0	0			
Rev. Lilian S. Preston	1	1	0			
P. W. D. Roche	3	3	0			
Mrs. Winder	5	0	0			
Miss S. Worsley	5	0	0			
				102	8	0

Personal Subscriptions and Donations:—

R. H. Armstrong	10	0	0
Mrs. W. A. Aspland	1	10	0
Miss A. Atwell	2	2	0
Misses Balford	3	0	0
Miss H. M. Beale	1	1	0
Miss M. S. Beale	5	5	0
Miss M. A. Bibby	1	1	0
Miss E. Bibby	2	0	0
Miss O. Boulton	2	2	0
Sir Felix Brumby	50	0	0
Miss A. H. Burgess	2	0	0
H. J. Bush	1	1	0
Mrs. N. R. Butcher	1	1	0
Mrs. L. J. Cadbury	10	10	0
W. H. Carpenter	1	0	0
Mrs. G. Carter	2	2	0
G. Kenneth Cook	5	0	0
Rev. G. Cooper	1	1	0
F. C. Cook	1	1	0
Mrs. E. Cook	3	3	0
Mrs. M. Cooper	5	0	0
Dr. Hilda M. Davis	5	0	0
Mrs. M. Ellis	3	0	0
Misses A. and E. Frisby	1	0	0
Mrs. E. A. Fryer	1	1	0
Miss S. M. Gaudner	4	4	0
Miss R. Harford	1	1	0
Dr. and Mrs. E. Higgins	10	10	0
A. W. Isaac	1	0	0
Henry Johnson	2	0	0
Miss K. Farnwell	5	5	0
Miss K. Kingston	3	3	0
Miss K. S. Kingston	1	1	0
Miss N. M. Kingston	1	1	0
S. G. Lee	25	0	0
Miss D. K. Lloyd	1	0	0
Mrs. W. R. Miller	1	0	0
Miss M. B. Mitchell	2	2	0
Mr. and Mrs. W. Morris	1	0	0
R. H. Morrison	1	0	0
Misses Numan	2	2	0

Miss R. Nettlefold	£	s.	d.	£	s.	d.
Lady Odgers	10	0	0			
Sir C. E. Odgers	5	0	0			
Mr. and Mrs. M. Pearson	1	1	0			
Miss M. Potter	10	0	0			
Miss E. B. Pritchard	4	4	0			
Miss V. Reed	1	1	0			
Miss C. Sharpe	2	2	0			
D. H. Smith	1	1	0			
Prof. F. J. M. Stratton, F.R.S.	10	0	0			
In memory of R.N.S.	10	0	0			
Mrs. E. M. Taylor	1	1	0			
W. G. Turner	1	1	0			
Miss M. E. Walters	2	2	0			
Miss L. M. Ward	1	1	0			
Dr. Florence L. Wickham	1	0	0			
Miss N. Wilford	1	0	0			
F. H. Wilkinson	5	5	0			
Miss M. A. Williams	5	0	0			
Mr. and Mrs. H. G. Wilson	1	1	0			
M. H. Winder	20	0	0			
R. A. Wooding	2	2	0			
Miss M. A. Worsley	10	0	0			
Under £1	4	10	6			
				297	1	6

Contributions from Congregations and Societies:—

Abchurch	1	18	1
Birmingham			
Waverley Road	2	0	0
Bury, Bank Street	3	3	0
Cambridge S.S.	1	11	0
Cowley	3	14	0
Exmouth W.I.	1	1	0
Glasgow W.I.	1	1	0
Halsford	1	0	0
Hastings	1	17	6
Leeds, Mill Hill	14	5	0
Leeds, Lewisham			
W.I.	1	1	0
Lodge	4	8	0
Manchester			
Fulworth	22	0	0
Newcastle-on-Tyne			
Forces Fund	7	15	6
Norwich, Ladies			
Sewing Party	5	0	0
Oldham	3	10	0
Plymouth	2	14	0
Stockport W.I.	3	0	0
Stockton-on-Tees	1	11	8
Tadworth W.I.	2	2	0
Warrington	1	12	6
Under £1	1	14	0

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1697 1947

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M. 11.0

SPECIAL SERVICES

E. 6.30

May 11th Preacher: Rev. Lawrence Redfern, M.A., B.D.

May 18th Preacher: Rev. J. W. Maw, M.A.

May 25th Preacher: Rev. Raymond V. Holt, B.Litt., M.A.

May 31st (Saturday), at 3 p.m. Induction Service.
Induction of Rev. Albert Smith. Conducted
by the Rev. F. Kenworthy, M.A., B.D. Charge
to the Minister by the Rev. H. H. Cheetham.
Charge to the Congregation by the Rev. Ray-
mond V. Holt, B.Litt., M.A.

SOCIAL EVENTS

on Saturdays, May 17th and 24th, and Wednesdays, May 21st and 28th.

ROYHILL HOLIDAY CENTRE

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THE SAMUEL JONES FUND

The Income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, and as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATION must, however, be in hand NOT LATER THAN JULY 1, and must be on a form obtained from the Secretary, HERBERT GIBSON, 46 Ladbroke Square, W.11.

DEATH

PEARSON.—On April 23, 1947, at 4 Ella Road, London, N.8, the Rev. J. Arthur Pearson, dear husband of the late F. Mabel Pearson, and father of Joyce, aged 76.

MARRIAGE

POULNEY-O'REILLY.—At Christchurch (Unitarian), Middlesbrough, April 26. Stanley, only son of Mr. and Mrs. W. S. Poulney, of Birmingham, to Edna, eldest daughter of Mr. and Mrs. J. O'Reilly, of Middlesbrough.

GENERAL ASSEMBLY APPEAL FUND

Total to April 26th £79,379 8s. 2d.

Still required £20,620

Send a donation or organise an effort.

H. B. Moore, 18 Grange Avenue, Hale, Altrincham, Cheshire.

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256TH ANNIVERSARY

"BACK TO ROSSLYN HILL" GATHERINGS

Saturday, May 17, 3 p.m. GARDEN PARTY

Sunday, May 18. ANNIVERSARY SERVICES

11 a.m. "The Cloud of Witnesses"

6.30 p.m. "The Unencumbered Runners"

Preacher: REV. G. E. HALE, B.A.

Former members of the congregation and visitors cordially invited

"MYSTICISM IN THE WORLD TODAY"

World Congress of Faiths announces Four Addresses, Tuesdays, 8 p.m., at 9 The Vale, Chelsea, S.W.3. (by kind invitation of Baroness Ravensdale).

May 6: Christian : Very Rev. W. R. INGE.

.. 20: Hindu : Prof. H. P. SHASTRI.

June 3: Judaic : Rabbi Dr. LEO BAECK.

.. 17: Islamic : Prof. A. ARBERRY.

Those interested cordially invited

Enquiries: Secretary, World Congress of Faiths, Parliament Mansions, Abbey Orchard Street, S.W.1. ABBey 2971.

UNITARIAN CHRISTIAN CHURCH

NEWPORT, ISLE OF WIGHT

Owing to blast damage the Organ is filled with dust and must be taken down and re-erected. At the same time it is proposed to fit an electric blower. The Manse must be repainted after war damage and the roof of the church needs serious attention. The small congregation is faced with an expenditure of about £200 over and above their ordinary expenses. They appeal earnestly to the Unitarian general public to help them. Donations may be sent to Lt. Col. S. Chatfield Clarke, Oakfield, Wootton Bridge, I.-of-W., or to Rev. G. R. Buckley, B.A., 109 Castle Road, Newport, I.-of-W.

MISCELLANEOUS

FLY TO SWITZERLAND from Birmingham or London. Round Tour by Luxury Coach: Fête des Narcisses at Montreux; Lugano; Interlaken; Berne. Small personally conducted parties. Inclusive Price, 15 days, £75. Departure: June 21. Other departures: July 26 and August 16. For full details write to: Walter Leonard, 4 Pakenham Road, Birmingham 15.

COMPANION-FRIEND needed for elderly lady in Broadway, Worcestershire. Apply to Mrs. J. H. Crosskey, 7 Highfield Road.

HOLLYWOOD, Kingswood: On Sunday, May 4, tributes will be dedicated to the memory of Kate Gorton, by the Rev. Hugh Warnock, at 6.30 in the evening. They will be permanent in the chapel.

We regret that bundles of "Impressos" intended for a number of churches were delayed last week. If any church has any difficulty in receiving its bundle will the secretary please communicate with us, at 14 Gordon Square, London, W.C.1.